



EARL BOYEA

EPISCOPUS LANSINGENSIS
DIVINA MISERATIONE ET APOSTOLICÆ SEDIS GRATIA

**INSTRUCTION FOR THE IMPLEMENTATION OF THE APOSTOLIC LETTER ISSUED “MOTU
PROPRIO” BY THE SUPREME PONTIFF FRANCIS “TRADITIONIS CUSTODES”
IN THE DIOCESE OF LANSING**

In conformity with the Holy Father’s desire “to promote the concord and unity of the Church” and “to press on ever more in the constant search for ecclesial communion,” and grateful for the many benefits received as expressed by the laity who participate in the *Usus Antiquior* of the Mass, I set the following process for the implementation of Pope Francis’ Motu Proprio *Traditionis custodes* (TC). In addition, in a desire to provide for the spiritual needs and affirm the good faith of the many members of the People of God who participate in the *Usus Antiquior*, I ask that all the following be applied with genuine pastoral care for the good of the souls of the Diocese of Lansing. I instruct that the implementation of *Traditionis custodes* be according to the following process:

Article One: Rather than naming one priest to be the delegate of the bishop for these celebrations, each priest who is currently using the 1962 Missal of St. John XXIII can be authorized to continue to celebrate the Mass according to that missal, always “using translations of the Sacred Scripture approved for liturgical use” (TC Art. 3 § 3) by the United States Conference of Catholic Bishops. The readings may also be read or sung in Latin at the normal time provided that the same readings in the vernacular are proclaimed at the ambo following the Gospel’s proclamation in Latin.

§ 1: In order to be authorized, I ask that each priest, who currently celebrates the *Usus Antiquior*, submit a letter to me requesting this authorization, indicating in which designated place (See Article 2 below) he will celebrate.

§ 2: This letter should include a statement that he possesses “a knowledge of the Latin language sufficient for a thorough comprehension of the rubrics and liturgical texts” and that he is “animated by a lively pastoral charity and by a sense of ecclesial communion” and that he has “at heart not only the correct celebration of the liturgy, but also the pastoral and spiritual care of the faithful” (TC Art. 3 § 4).

§ 3: While recognizing that there may be among the vast majority of faithful Catholics a few of the faithful who do not adhere to the teachings of the Second Vatican Council, other teachings of the Magisterium of the Catholic Church, or to the validity of the post-conciliar liturgies, whether they participate in the *Novus Ordo* or the *Usus Antiquior*, this letter from the priest should also contain an affirmation of his community's fidelity to the Church and her Magisterium and that he will preach and teach, on occasion, the necessity for such adherence to his congregation.

Article Two: In accordance with Canon 87.1, which reads, "A diocesan bishop, whenever he judges that it contributes to their spiritual good, is able to dispense the faithful from universal and particular disciplinary laws issued by the supreme authority of the Church," this process will authorize the continued use of the 1962 Missal of St. John XXIII in those designated parochial churches where it has been up to this time celebrated. The reasons for this dispensation are 1) there are no other places to which these celebrations can be transferred; 2) as part of a given parish where the *Novus Ordo* is also celebrated, this is a great opportunity for mutual respect and unity to develop.

§ 1: In order to receive this dispensation, the pastor of the parochial church (or chaplain of the oratory) must write requesting this dispensation for the place of celebration with his reasons for the request. In this letter the pastor will state the days of the week and times when such celebrations of the *Usus Antiquior* of the Mass will take place.

§ 2: A resolution signed by the members of the parish (or oratory) pastoral council shall accompany this letter indicating that the continued celebration of the *Usus Antiquior* is an aspect of the unity and growth of the parish (or oratory).

§ 3: I will authorize the pastor of the place to allow a visiting or substitute priest to cover for a regular celebrant as long as that substitute meets all the other qualifications (see Article 1, § 2), including having a Letter of Suitability, if such is required.

Article Three: Though the *Motu Proprio* makes no mention of the celebration of the other sacraments, any authorization given to a priest to use the 1962 Missal will allow him to celebrate the other sacraments according to the recognized liturgical texts of the *Usus Antiquior* as long as this occurs in a designated place (See Article 2 above). Any exception for the celebration of an individual sacrament to this must be specifically applied for. I further direct that this instruction be published on the website of the Diocese of Lansing (www.dioceseoflansing.org) which will be presumed the official notification of this action. Given at the Curia of the Diocese of Lansing on this the 15th day of August, in the year of our Lord, 2021, the Solemnity of the Assumption of the Blessed Virgin Mary.

Mr. Michael Andrews
Chancellor

Most Reverend Earl Boyea
Bishop of Lansing